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THE FIGURATIVE LANGUAGE OF THE SCRIPTURES.

THE LAST BLESSING OF MOSES—DEUT. XXXIII.

Moses had been commanded by Jehovah to ascend mount Nebo, view the promised land, and there die. Upon this divine summons he gives Israel his parting blessing :

“Jehovah came from Sinai,
And rose up like a sun from Seir unto them,
And shined forth from Mount Paran.”

At the beginning, the imagination of Moses is in a glow, and he presents us with a splendid picture. He regards the Israelites as having just decamped from Sinai and pitched their tents in the plains of Paran. They were anxiously awaiting the fiery pillar. They looked towards Sinai. There appeared bright rays in the horizon behind mount Seir. Soon the glorious sun cleared the hill-tops and filled the camp of Israel with light and joy. It was Jehovah in the fiery pillar from mount Sinai. How grand is the description of that divine appearance, when compared with the rising and shining forth of the inmaterial sun, to illumine the world.

“From his right hand issued a fiery law unto them.”

This refers to the command of God to the people prior to announcing the law. Being given in the midst of lightnings and thunders, the mind readily recurs to the attending phenomena; and the issuing of the decree is described as lightnings shot forth from the divine hand.

“The law of Moses he commanded to us,
The inheritance of the congregation of Jacob.”

An inheritance is a source of comfort, of honor, power, and contentment, when properly husbanded. So the law of Moses, if kept, would secure to

Israel all that is valuable in this life or that which is to come. Hence the law is called an inheritance.

"And for Levi he says,
Thy Urim and Thummim, (integrity, and thy light,)
Be like the man of thy goodness."

A comparison is made between the oracular breastplate worn by the high priest and Jehovah. Jehovah, in his answers to questions by Moses, revealed his will with the utmost clearness. The Urim and Thummim would be like him, when their answers, by symbols, were equally clear.

"For Benjamin he says,
The beloved: the Jehovah shall dwell for a protection over him,
Shall cover him all the day long,
And between his shoulders shall dwell."

Here the figure is drawn from the position of the divine cloud over the camp of Israel. As the cloud was a protection of the camp, both day and night, continually rested upon it, like the covering on a bed, and was apparently borne about upon the backs of the people, so Jehovah would guard, cheer and remain with Benjamin. This is a most striking figure, and one that presents a picture not easily effaced from the memory. Benjamin could look out of his tent door upon the pillar of cloud and fire, and although hosts of enemies were encamped against him, he was as conscious of presentiments of safety as if the enemy had been annihilated. So Jehovah would protect him by his constant presence.

"And for Joseph he says
The horns of an unicorn be his horns,
With them shall he push the people."

The unicorn of Scripture is in fact the Oriental buffalo, whose horns, about three feet long, of great size in proportion to the bulk of the animal, and bending slightly upward at the tips, were powerful instruments of defense and destruction. What, then, the horns of the unicorn were to the beasts of the field or forest, the power of Joseph would be among the nations; nothing would be able to stand before him.

"And for Zebulon he says,
For they shall suck the abundance of the seas,
And the hidden treasure of the land."

As the infant at the breast drinks in health, comfort, and increase; so Zebulon, being a maritime people, would be enriched and built up by commerce.

"And for Gad he says,
Like a lion he liveth;
He teareth in pieces the shoulder, also the crown;
He looketh for the chief part for himself."

The lion, having taken a calf from the stall, tears it in pieces and seizes

upon the choice parts first, to satisfy his hunger. In a similar respect, Gad resembles this animal. He seeks the best in every thing, whether in the spoils of war or the products of peace, for his immediate wants, and cares not to hoard up the remainder.

“And for Dan he says,
Dan, the whelp of a lion,
Shall leap out of Bashan.”

Bashan means a rich sandy soil, fitted for the pasturage of flocks and herds, where the whelp of a lion prowls for the lambs. As the whelp of a lion seeks its prey in rich pastures, where he is surprised by the hunter, so Dan shall be found living upon marrow and fatness of flocks and herds, and when surprised by the enemy, shall defeat his designs by a sudden retreat with all his riches.

“And for Naphtali he says,
Naphtali satiated with pleasure,
And full of the blessings of Jehovah.”

As the thirsty man on the highway meets with a gurgling spring, and derives exquisite pleasure from its refreshing draughts, so Naphtali shall be satisfied and happy with God's blessings.

“And for Asher he says,
And dipping in oil his foot;
Iron and brass be thy bolt,
And thy rest like thy day.”

As the manufacturer of oil, because of its abundance, is able to wash his very feet in it, so Asher shall live in the midst of plenty. As the rich olive planter is able to protect his treasures against robbers by bolts of iron and brass, so Asher shall dwell in safety. As his day is one of quiet and safety so shall his rest at night be.

“None like the God of the dear little people;
Riding the heavens in aid of thee;
And in his majesty the clouds.”

As the majestic warrior on his noble steed is here and every where to protect his lines and to reward and encourage his followers in times of danger, so God is conceived as making the heavens his highway, and the clouds his thundering steed, i. e., ever present to guard and bless his people.

“A habitation is the God of eternity,
Extending the offspring for ever.”

As the house or a line of kings is perpetual and never failing, so God, the King of Israel, shall never want a man to fill the throne. He himself is the everlasting King. The figures of speech that abound in this blessing of Moses are the metaphor and comparison.

JEWISH CATECHISM.

BY DR. HENRY LOEB, CHIEF RABBIN IN BELGIUM.

(Translated by J. A. Van Neuval, Esq.)

INTRODUCTION.

QUESTION.—What does Religion teach us?

ANSWER.—It teaches us to know God and serve him.

Q.—Is the knowledge of Religion necessary?

A.—Yes; the most necessary of all knowledge is that of Religion, since it is only Religion that can render us perfectly happy.

Q.—How does Religion render us happy?

A.—It obtains for us the protection of God; it consoles us in the calamities of life; it gives us assurance of eternal happiness; in fine, it procures for us peace of mind and the love of our fellow-beings.

Q.—What is the most proper season for the study of Religion?

A.—The season of youth, because then our memory is most fresh; we are less distracted with the occupations and cares of life; and especially because it concerns us to know in youth how we ought to conduct ourselves to be truly happy.

Q.—How can we learn to know God and serve him?

A.—God makes himself known to us by the light of reason and by Revelation.

Q.—How does God make himself known to us by the light of reason?

A.—When we contemplate the world, our reason tells us that it must have had a Creator, who made all that we behold; and since we see around us so many different created things, and such a wonderful order throughout, we may be assured that the world is the work of unbounded power, wisdom and goodness.

Q.—Is reason sufficient to give us a knowledge of God and his holy will?

A.—No; therefore we see most nations have misunderstood the true God, and fallen into idolatry; that is, they have adored a false god.

Q.—How has God come to the aid of the human race?

A.—God has supplied the insufficiency of our reason by granting us Revelation.

Q.—What is Revelation?

A.—Revelation is the instruction in regard to Religion which God has given to men; at first by the patriarchs, Abraham, Isaac and Jacob; later by Moses his servant, and then on Mount Sinai, in presence of all the people of Israel.

Q.—Why did God reveal himself in so signal a manner on Mount Sinai?

A.—That all Israel should see him and be witness of him, and that this imposing spectacle might make the deepest impression on them.

Q.—What did God make known to the people of Israel in this great revelation?

A.—God gave them the Ten Commandments.

Q.—What name is given to the book which contains these revelations?

A.—It is called the Bible, or the Holy Scriptures, and is divided in three parts: 1. The Five Books of Moses, or the Law; 2. The Prophets; 3. The Hagiographs, or Sacred Writings.

Q.—How is that Religion called which is founded not only on the instruction of right reason, (*natural religion*), but also on the revelation contained in the Bible?

A.—It is called Revealed Religion, or the Mosaical Religion.

Q.—Is the Religion of Moses, then, contrary to *natural religion*?

A.—In no wise. On the contrary, it is the Religion of Moses that has purified and perfected natural religion.

Q.—What does the Religion of Moses teach us?

A.—It teaches us that we ought to believe and act so as to become, by the grace of God, more and more wise, virtuous and happy.

Q.—What is the meaning of the word *believe*?

A.—It signifies that we ought to regard as true and certain all that God has revealed to us, whether by our reason or the Holy Scriptures.

Q.—Is it sufficient to know God?

A.—No, it is not sufficient to know God. We must also serve him.

Q.—What is it to serve God?

A.—To serve God is to conform ourselves in all our thoughts, in all our words, and in all our actions, to the commandments of God. Instead of to serve God, we also say to fear God.

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LETTER TO THE EDITOR.

DEAR SIR:—It may be interesting to your numerous readers to learn, that the American Christian Missionary Society has established a mission at ancient Jerusalem. The Society was very fortunate in obtaining the services of James T. Barclay, M.D., who had been for some ten years an elder in a Christian church, and for some time a minister of the Word. His family consisted of a wife and three children. The latter had all come to the years of understanding, and were all disciples of Christ, ardently devoted to his service. Calmly and considerately they offered themselves to the work of a foreign mission. Their brethren sent them to Jerusalem. As “the law (of the Spirit of life in Christ Jesus) went forth from Zion, and the word of the Lord from Jerusalem,” when it was first proclaimed by the apostles on the day of Pentecost, with the Holy Ghost sent down from heaven, they thought that that was the best place to commence a re-proclamation of the same gospel; and, as Jews were the first missionaries, they hoped that many more might be raised up on the same ground, again to sound out the word of the Lord.

The advantage of having a Christian family, a church attending to all the ordinances of the gospel, at once planted amongst Pagans, Mohammedans, Jews, and errorists of every grade, became at once apparent. They entered their field of labor the first Lord’s day of February, 1851. Since then, quite a number have heard, believed, and have been baptized.

A special effort is now being made to get up an agricultural and mechan-

ideal establishment near the city, to furnish a temporary home and employment to those who may be persecuted and turned out of the synagogue for the faith of Jesus.

I hope that many of your Christian readers will take an interest in this mission. It needs their prayers and their money. D. S. Burnett, Cincinnati, Ohio, is the Secretary of the Society.

In the hope of Israel's conversion, yours, &c.,

W. W. EATON.

St. John's, N. B., Jan. 24th, 1853.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

FOREIGN OPERATIONS.

MR. SCHWARTZ, writing from Breslau, indulges in the following reflections on the present state of the Jewish mind, and shows the dissatisfaction which exists among the more thoughtful of that community, on account of the stagnant state of things visible among them:

The reflection which most constantly arises in the mind from the contemplation of the present circumstances and condition of the Jewish people is a most interesting and cheering one. The enthralment of mind, which for centuries has been a curse and bane of this unhappy nation, the oppression and tyranny which has for so many ages been practised against them by an unscrupulous and unprincipled and self-deluded class of men, with such a relentless hand, is not only beginning to give way, but truth has actually made a marvellous progress. Judaism, that web which enveloped the whole of its professors in the most intricate labyrinths, has been boldly snapt asunder, which no exertion on the part of those that still cling to the ancient system, will be able to restore. Hear the words of one of their own authorities.

Mr. Solomon Oelsner, after writing a retrospective view of the occurrences of the eventful year 1848, and its beneficial influence, as regards the emancipation of the Jews, throws a searching eye upon their own internal condition, which he depicts with a masterly hand, although he does not always ascribe the decay of Judaism to its true cause. He says: "Let us go for a moment, and take an account of our own household, and ask the solemn question, 'What has Judaism done during that time for itself, and how has the change of its external circumstances influenced it?' By putting this question we bitterly experience how utterly we are at a loss for a favorable answer, and at the same time painfully find that the only reply can be, 'Nothing.' When we before looked externally round, we met everywhere activity; we saw everywhere life and exertion, however different the objects of that exertion may have been; and we were, therefore, enabled to speak: but now, when we look at our Judaism inwardly, it is there we find a waste and empty void, and had we not a lamentation to utter, we should have, positively, nothing to say. If that can be called action which has hitherto been looked upon as 'standard faith,' then has Judaism indeed done much. Indifference has taken the place among all parties; where was formerly life and motion, it has conquered every struggle for religious liberty, every defender of orthodoxy, and, in fine, has stilled every religious conflict. And if we look to the synagogue, which, faithful to its name, ought to be the gathering place of every confessor of Judaism, we find it empty." He then goes on to describe the dissatisfaction of all parties, because, as he says, "they are weary of forms," which is, after all, the true reason of the indifference Mr. Oelsner is complaining of. Judaism, at this

moment, presents a "dreary waste, and an empty void," where the poor deluded Jew finds no rest. Whilst, on the one hand, he spurns from him the rabbinical system of superstition, and despises its propounders, he is, on the other hand, worn out with the continual discord and disagreement of parties, which, as a natural consequence, ends in the dislike of all. With all this, it is remarkable to observe what means the rabbies employ to gain their lost power, and, at the same time, what measures they adopt to keep together their shattered and lifeless system, and also to secure it against the rapid advance of Christianity. Thus, for instance, Dr. Abraham Geiger brings to our notice in an essay of his, the Defenders of Judaism against the attacks of Christianity, as he calls it, during the *middle ages*. Another, Mr. Friedman, in an elaborate essay, labors hard to show that the Christian ethics, or the Gospel morals, have a Jewish origin, and are, therefore, anterior to the introduction of Christianity, and, consequently, of no exclusive pre-eminence; as if any one denied that the foundations of Christianity rest upon the Old Testament Scriptures, and that its propagators were Jews! But such is the perverseness of men's hearts. Rather than submit to the truth, which is evidently neither strange nor foreign to them, they perish with a lie in their right hand.

During the past month I have been enabled, by the abundant mercies of our God, to extend my acquaintance among the more influential Jews here, who receive me very kindly, and are, with few exceptions, always ready to listen to the truth. At my own lodgings I receive every day visits from very respectable Jews. One is a man of about 56 years, and very teachable. Although a little tinctured with the infidel notions of the day, I have, nevertheless, great hopes of him. He visits me very often, and is with me for hours at a time. To-day, after speaking for a considerable time, he said to me, "Do you think I have peace of conscience? Far from it. In Judaism I can have no satisfaction; and as regards Christianity I am still in doubt, and in this way I am really miserable." Such is the condition of this aged man, not able yet to appreciate the Gospel and its inestimable blessings, which are so eminently calculated to ease a burdened conscience, and to alleviate the sorrows of a heavy-laden heart. I read to him Matt. xi. 28, 29, and advised him to pray to the God of his fathers to illuminate his mind, and pray with David to manifest unto him "the joy of his salvation, and to uphold him with his free Spirit."

The same missionary, in another communication, says :

Besides the numerous opportunities that present themselves constantly here of making known the glad tidings of salvation, there is at this season an unusually great number of strangers attracted here by the Exhibition of Industry for the Province of Silesia; amongst whom not a few are Jews, from almost every town in this province, and with whom, as opportunity afforded, I was constantly engaged, and made known to them the riches of Christ. From all this intercourse I could learn that Christianity is making rapid and irresistible progress in the hearts of the Jewish population in this province; and that the struggle for this last half century (which has been undoubtedly occasioned by Christian missions) between rabbinism and free Judaism, between superstition and truth, and, finally, between the traditions of men and the unerring Word of Jehovah, has not been without blessed results. Ask the Jew of the nineteenth century about the character of Christ, and you will hear a reply which in bygone ages cruel tortures could not extort. Ask the enlightened Jew of this day what he owes to Christianity, notwithstanding all its infirmities, and he will confess, that to its beneficial influence he owes his rise from degradation and misery to the position he now occupies. Ask, finally, not a few, on what their hopes rest for a future world, and they will tell you, unhesitatingly, what every true Christian would delight to hear, that they rest their salvation upon Him who died upon the cross, and that only circumstances prevent them

from making a public profession of Him in whom they already inwardly believe.

As regards my mission in this place, in particular, I am happy to say it is gaining daily more ground. I have within the last month made the acquaintance of several influential individuals, among whom are two physicians, with one of whom, especially, I am upon very intimate terms, and who visits me often. His views are very favorable to Christianity, and on one occasion he manifested great anxiety regarding the things that belong to his eternal peace. Of course, I did not let such a precious opportunity pass without speaking to him seriously on the subject, and to which he also gave his best attention. He requested me to lend him some useful books, and, as he understands some English, I lent him "Blackey's Temporal Benefits of Christianity," and some other little publications. He also requested me to give him a Bible; but, I am sorry to say, I had none to give. The reading of these books brings him very often to me, and in this way he gets just ideas of true and vital religion. The Lord grant that our intercourse together may prove a blessing to his soul! Another class of individuals with whom I have succeeded, in some measure, to establish an acquaintance, is the Jewish students in the University, of whom there are about fifty; some from the provinces and some natives of this town. Generally speaking, these persons are not very accessible, and I have some difficulty to overcome their pride and contempt for every religious subject; but I feel the responsibility and importance of attempting to make known the Gospel to these young men, who are, no doubt, destined in the providence of God to fill influential positions among their brethren. Some are now visiting me, and I trust to be able to draw more of them together, and thus to establish a permanent acquaintance among this interesting class.

MISSION TO THE JEWS IN NORTHERN AFRICA.

NORTHERN AFRICA is the part of that extensive continent nearest to Europe, and therefore the most accessible.

In Northern Africa it has been supposed there are to be found 800,000 of God's ancient people, the Jews; but from special inquiry, made in the country itself, I should think 600,000 to be nearer the real number.

In the empire of Morocco alone, I know positively, there cannot be less than 150,000 of the descendants of Abraham, the friend of God.

To the coast of Northern Africa, and, excepting the empire of Morocco, even to its interior, the missionary may go, and settle in it, with far greater personal safety, and far brighter prospects of final success, than his worthy predecessors had, when they first visited, and set about their work of faith and labor of love in either Western or Southern Africa.

In Tetuan and Tangiers, both ports within thirty miles distance from Gibraltar, the southernmost point of Europe, are many Jews: in the first about 20,000, and in the second 4,500, of those who are yet beloved of God for the fathers' sakes. In Palestine or the Holy Land there are not more than about 40,000 Jews. Among the latter are laboring some ten missionaries; in the former two towns, only a day's journey from each other by land, there is not one.

In Tunis, the capital of the State of that name, are to be found inclosed in a circumference of three miles, and at a distance of only 150 miles from Sicily, no less than 30,000 Jews, as many as can be found in the whole United Kingdom of Great Britain and Ireland. In the latter there are about a dozen missionaries to that people, the former has not one.

The Jews residing in Northern Africa are real Jews; they are Pharisees of the same stamp and character as those we read of in the New Testament, and, consequently, in a far better religious condition than their breth-

ren in Europe, among whom infidelity and skepticism have made, and are daily making fearful inroads.

In Northern Africa, the messenger of the glad tidings of salvation through faith in the Lord Jesus, can gain easy access to the Jews; be in friendly and constant intercourse with them; can disseminate amongst them the sacred Scriptures of the Old Testament extensively, and thereby lead the people generally to search and study the prophecies relating to the Messiah; he may succeed in inducing them to purchase New Testaments and read them attentively; his religious books and tracts they will gratefully accept, and peruse with no common interest. Should he lecture or preach the gospel publicly to them, he will, in the course of time, secure their attendance. If he goes among them in the spirit of his Master, and makes known the pure gospel of God's love to an apostate, ruined, and perishing race, he will not labor long in vain, but will soon be privileged to perceive a growing spirit of inquiry into the claims of Christianity, and have inquirers under regular instruction.

In proportion as the missionary's object is better understood, and the gospel extensively propagated, all those difficulties which he or his converts may meet with at first, arising either from prejudice and opposition to the Christian faith, or from impolitic and despotic laws, will vanish away before the glorious and penetrating beams of God's truth.

Mohammedanism is the established religion of Northern Africa, excepting Algeria; but the religion of the false prophet of Mecca owns and respects the Divine Mission of our adorable Redeemer, and the learned Mohammedans are fond of discussing the claims of each; and by them the missionary will be respected and held in esteem and good reputation.

I myself am a native of Northern Africa, with which, I may venture to say, I am well acquainted. I have been laboring among my brethren in Gibraltar and Northern Africa for the last four years. After a short stay in this land of civil and religious liberty, during which I translated and carried through the press a dozen tracts, in Hebrew, Spanish, and Judeo-Spanish, as also Luke's Gospel, in the latter—a dialect spoken by above 200,000 Jews, for whom very little provision of the kind had till then been made—I returned in May, 1850, to my sphere of missionary labor, and on my way to Gibraltar, visited Lisbon and Cadiz: the first, to inquire into the number and condition of the Jews in Portugal, and the second to gather information respecting the descendants of those Jews who were forced to embrace the errors of Popery in Spain, when, at the close of the fifteenth century, Ferdinand the Catholic (!) expelled my forefathers from that land, in which they had lived and flourished for many centuries. I subsequently visited my oppressed and benighted brethren in Mogador, Orun, Marseilles (in France), Algiers, Philippeville, Constantina, Bona, Tunis, and Malta, returning to Gibraltar in the end of December last. During my absence of six months, from that remarkable rock, visiting the above places, excepting Mogador, I travelled 3,427 miles by sea, and 226 by land. Since I last visited this happy country, I sojourned amid populations amounting to above 800,000 souls, including about 60,000 Jews. With many of the latter I had personal and encouraging intercourse; and the above statements, therefore, are made from experience in a tried field. Of the result of my labors since May, 1850, the following is an epitome:

Distribution of the Sacred Scriptures.—At Lisbon, Cadiz, Gibraltar, and Mogador, I disposed of 105 copies by sale, and 98 I distributed gratuitously; total, 203, of which 95 were entire Bibles. A colporteur, the first ever employed in the Empire of Morocco, visited, within three months, Rabat, Salée, Mequenez and Fez, and sold every copy of 116 Old Testaments, 182 Pentateuchs, and 148 Psalms; in all, 446 copies.

Mr. J. Lowitz, who joined the mission in May, 1851, during five months' residence in Tetuan and Tangiers, distributed 208 copies, nearly two thirds

by sale. During my late tour, I disposed of 267 copies, half by sale. Total distribution of the Divine oracles in little more than two years, 1,124. Of these about 800 copies were sold; the rest, chiefly New Testaments and Judeo-Spanish Gospels of Luke, were given away gratuitously. Nearly one third were entire Bibles; and many hundreds more might have been disseminated, particularly in Algeria, were it not for the heavy duty I had to pay for publications printed in foreign countries, to some of the Custom-houses.

Circulation of Tracts and Religious Books.—During my late tour, I distributed about a hundred works, such as the "Pilgrim's Progress," "Keith on the Prophecies," the "Old Paths," &c., above one third of which were sold; and put into circulation 4,871 tracts; and in Lisbon, Cadiz, Mogador, and Gibraltar, 1,159 more. My colleague distributed 913 in Tetuan and Tangiers; and my dear brother, who has been brought to a saving knowledge of the truth as it is in Jesus, put into circulation among the Jews at Gibraltar, during my absence, about 800; making a total of 7,743 tracts. The number will not appear small, if it be borne in mind that many of them were twenty and thirty page tracts, and that they were given to such only as were most likely to give them an attentive perusal. These tracts, as well as the Scriptures, were in the Arabic, English, French, Hebrew, Italian, Judeo-Spanish, Portuguese, and Spanish languages, with most of which the missionary to Northern Africa must be somewhat acquainted.

One very promising youth was baptized at Gibraltar, where there are three more preparing to be received into the Christian Church. Two other young converts are on their way to the United States, there to make an open profession of their faith in Christ, free from family opposition and influence; and many more, it is hoped, are sincerely asking their way to Zion, with their faces thitherward. Yours, in Christian love,

A. BEN OIEL.

FRANKFORT.

The baptism of a Jewish inquirer, Harriet Mosenfeld, who has been for some time under the instruction of Mr. Stern, took place October 22d. The Rev. M. Deichler, Protestant pastor, administered the rite, and preached a solemn and suitable sermon on the occasion. This convert, who was born at Urspringen, in Bavaria, had passed through a course of much earthly care and sorrow, but was ultimately guided by the invisible hand of God to the city where she was baptized, and where the light of truth dawned most welcome upon her soul.—*Jewish Herald.*

K R U M M A C H E R'S P A R A B L E S.

(Translated for Canadian Presbyterian Magazine.)

1. NATHAN.

NATHAN, a prophet and wise teacher in Salem, sat among his disciples, and the words of wisdom flowed like honey from his lips. Then spake Gamaliel, one of his disciples: "Master, how comes it to pass that we receive thy doctrine so willingly, and all hear the words of thy mouth?" Then the discriminating teacher smiled, and said, "Does not my name signify to give? Mankind will certainly receive willingly, if one only knows how to give."

"How dost thou give, then?" inquired Heleh, another of those who sat at his feet. And Nathan answered, "I reach you the golden apple in a silver cup; ye receive the cup, but ye discover the apple."

On another occasion, Gamaliel inquired of the wise Nathan, and said: "Master, why dost thou teach us in parables?" Nathan answered and said:

"Behold, my son, when I became a man, I perceived the word of the Lord in my heart, that I should be a teacher of the people, and that I should

bear witness of the truth, and the Spirit of God came upon me. Then I allowed my beard to grow, and I clothed myself in a coarse hairy garment, and went out among the people and chid them with very violent words. But men fled from me, and laid not my words to heart, or they explained them in reference to others.

"Then I became furious in my spirit, and rushed out in the night to Mount Hermon, and said in my heart, 'Will not the light prevail, as when it wanders through night and darkness, and prevails against the darkness?' Thus I cried and wandered angrily through the dark night.

"Behold, then came the twilight, and the day-blush rose up in heaven, and the dew of the morning fell down upon Mount Hermon. Then the night absconded, and Hermon sent forth a fragrant smell. For the glimmer of the day-blush was soft and lovely, and the misty cloud hovered round the summit of the mountain and moistened the soil. But men travelled joyfully, and looked up to the day-blush. Then the day rose from the lower part of heaven, and the sun came from the arms of the day-blush and irradiated the dewy plants.

"And I stood and looked, and it especially touched my heart. Then the humming wind arose, and I perceived in the breeze the voice of the Lord, which spoke to me and said: 'Behold, Nathan, thns does Heaven send to the sons of earth his most precious and delicate gift, the sweet day-light!'

"When I now descended from the mountain, immediately I became a prophet. Then the Spirit of the Lord led me under a pomegranate. But the tree was beautiful and shady, and it bore at the same time flowers and fruit. And I stood in its shadow and looked on its flowers, and said, 'Oh, how beautiful and ruddy is it, like the soft breeze of innocence upon the blooming cheek of the daughter of Israel!' And when I drew nearer, I also discovered the excellent fruit hidden in the shadow of its leaves. Then the word of the Lord came to me from the pomegranate, and said: 'Behold, Nathan, thus Nature promises the precious fruit in the simple blossom, and offers it, her hand being concealed, in the shadow of the foliage.'

"And now, having immediately become the wise Nathan, I returned with a joyful mind to Salem; I threw from me my coarse garment, anointed my head, and taught the truth in a joyful manner and in parables. For the strict truth has few friends. She must, therefore, be freely manifested in a simple, joyful garb; she must be human among men, if she would obtain friends and disciples."

2. THE MAN ON CARMEL.

In a hamlet on Mount Carmel lived a wise man, on whom the Spirit of God had bestowed the gifts of consolation and healing. He went into every dwelling where a sick person lay, and healed him of his disease; or he soothed and refreshed the dying with wholesome discourse, and soothed the complaints of the mourners. For he knew the secret powers of wholesome herbs and the hearts of men, although he was only between a man and a youth. Therefore, all men loved him, and entreated him to enter into their dwellings; and his name was widely known all around.

But behold! there came a disease from the land of Egypt into the hamlet on Mount Carmel, and into the district around, and men sickened, and many died. For the disease was severe. And when one became sick, they sent to him day and night, that he would heal and comfort them.

Then he was fatigued, and his soul was troubled, because the power of the disease was frequently stronger than the power of his skill and wholesome herbs, and he began to fear for his own blooming life. For he wanted the crown of wisdom, humility, when he trusted in himself and in his skill, not in the Lord.

Then his spirit conducted him out to the top of Carmel, and he doubted within himself whether he should remain on the mountain and not return, or search for wholesome herbs and plants, for the mitigation and removal of the disease. Then he went out and said in his heart, "Nature was my instructress from my youth: she shall even yet instruct me."

He stood before a flower, which varied itself more beautifully in its blossoms than Solomon in his glory. Then he spake: "It blooms in its splendor and youthful power only *for itself*, and opens its cup to the ray of the sun and to the soft wind, which comes in the evening down upon the sea. What can man do more than, unconcerned about others, be perfected *in himself*? I will remain on Carmel, and among the flowers I will bloom, till I in the end, unobserved and softly, wither like the flowers."

At that moment, a butterfly fluttered among the flowers; but he looked on it and said, "Nay, thou teachest me another lesson. I will return to men in the shining cities, and I will hasten to the palaces, that I may thus reap all around from my wisdom the sweet fruit of pleasure and joy. Thus, as the butterfly spreads itself upon the magnificent flower-cup, so will I upon my skill!"

Thus he spake, and looked into the flower-cup. Behold, there lay a dead bee in the bottom of the cup. Carrying with difficulty the delicate flower-dust, it had breathed out its sweet soul in the midst of its labor. He saw it, and silently contemplated the lifeless integument of the little creature; and the purple of shame mantled his cheek. "Oh, I recognize thee," he cried, "Spirit of the Lord in nature; forgive my gloominess and my folly. I follow from henceforth in thy wake, and return as a true disciple to thee and my vocation."

He thereupon collected the noblest plants of the mountain, and he went humbly and with a bright countenance to the hamlet and into the abodes of the afflicted.

3. THE LITTLE SHEEP.

It was a fine clear summer evening. A mother sat in a bed-chamber beside the cradle of a sweet infant, and sang it to sleep. Then came little Adelaide with beaming eyes from the garden into the chamber. "Oh, dear mother," cried she, "come, see how fine it is out of doors!" "Now, what is it then?" asked the mother. "Oh, something very fine," replied the little one, "but you must come and see." "That I would very willingly do," answered the mother, in a friendly way, "but see, your little brother must sleep." "Then," replied the little maid, entreating, "do you take the little brother out with you, that he too may see and rejoice." Then the mother thought in her heart on the child-like simplicity that could not enjoy good *alone*, but desired to impart joy. Oh, said she within herself, thy soul is still near to the heavenly kingdom, how can I longer decline?

The mother rose up and glanced into the cradle. The little boy slept quietly and soundly. Thereupon she took the hand of the frisking maiden, and said, "Now, it will be a wonder to me what fine thing you can show me." When she now came out into the garden, the little one raised her little hand to heaven, and said, "Now see there, dear mother, the little sheep in the heavens! A large flock! is it not true that they are as fine as they are lovely?" There were small, delicate flakes of cloud, placed like the lambs upon the green grass plot, white and curly, and they shone in the beams of the fine full moon.

And the mother of the child raised her countenance and beheld the clouds with melancholy joy. For she thought of the childlike innocence that clothed the earthly with heavenly splendor, and saw not the gulf which divides heaven from earth. Thus Adelaide saw in the clouds of heaven the lambs of the earth. Oh, well is it with you, thought the mother, and stroked the little maid on her breast.

4. DAVID'S HARP.

On a certain day, David, the King of Israel, sat upon the height of Zion, his harp lay before him, and he leaned his head upon the harp.

Then the prophet Gad came to him and said, "What art thou thinking on, my king?" David answered and said, "On my perpetually changing destiny. How many thanksgiving and joyful songs, but also how many sorrowful and mournful hymns, have I sung upon that harp!"

"Be thou like that harp," said the prophet.

"What meanest thou?" asked the king.

"See," answered the man of God, "how thy pain as well as thy joy draws heavenly sounds from the harp and animates its strings. In like manner, let sorrow and joy mould thy heart and life to the heavenly harp."

Then David raised himself, and laid hold on the strings.

5. THE WORD IN THE HEART.

When the patriarch Abraham was old and well advanced in years, and the hour came that he should die, he collected around him his children, and children's children, and blessed them. Then Isaac his son, and Rebbecca his daughter-in-law, inquired and said, "Thou hast been a pilgrim thy life long, and hast come from Chaldea to Haran, and from Haran to Canaan, and from Canaan to Egypt, and from Egypt to Canaan as a stranger in the land of promise, and amid numerous trials and dangers Tell us, father, what has so strengthened and led thee in thy pilgrimage?"

Then answered Abraham, and said, "The word of the Lord in my heart."

"And what is that word?" inquired the children.

Abraham said, "The word which he spake to me in the grove at Mamre, 'I am the Almighty, walk before me and be thou perfect! It was to me a strong tower in the day of need, a light on the dark way, and a weapon and a defense in the time of danger. And now he goes before me in my last pilgrimage, and points out to me from afar my home, well established, whose builder and maker is the Lord.'"

Then said his children, "I am the Almighty! Oh! who can be so happy as to hold it fast?" . . .

But Abraham answered and said, "Only he who has seen the day of the Lord and has perceived his love." . . .

After he had spoken these words, he bowed his head upon the cushion and expired.

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MISSIONS OF THE FREE CHURCH OF SCOTLAND.

CONSTANTINOPLE AND ITS JEWS.

ALL our readers are aware of the numerous and interesting communities of Jews which are found in Constantinople, planted on the skirts of Europe and Asia. More than the ordinary interest attaches to the labors of our missionaries among this portion of God's ancient people. Here access to them is more free than under the Papal despoticisms of Europe, and the chief impediment of the missionary is the bigotry or the infidelity of those he addresses. Mr. and Mrs. Turner, who have been appointed to labor among the German Jews at Constantinople, arrived on the 2d of October. They brought with them a new edition of the Hebrew Map of Palestine, which, it is hoped, will be interesting to those who still feel as exiles towards their ancient land. This map is enriched with the names of a great many cities and places but recently discovered by travellers, and contains, moreover, a very accurate plan of Jerusalem. Whatever tends to lead back the minds of the Jews to old times, and especially to the Old Testament Scriptures, will

pave the way to their entrance into the Church. It is feared, however, that for some time the sale of this interesting memorial of their land and city must be slow, owing to the terrible calamity which has just befallen the Jews in Galata. The *Record* for December contained an account of the destructive fire which broke out in that quarter of Constantinople, on the 26th of October, and which raged with such resistless fury, that it swept away the dwellings of almost all the German Jews, rendering destitute of shelter, and well nigh of food and clothing, alike the families of the sober and industrious and of the worthless and abandoned. A special Providence preserved the German school in the midst of the terrible conflagration. The calamities of the Constantinopolitan Jews have not ended here. A similar disaster, worse, if possible, has again overtaken them.

Examination of the Hasskoy School.

Communicated by Rev. Mr. Thomson, 14th August, 1852.

The examination of our Hasskoy school took place on Thursday, July 29th. The school had on that day subsisted for three years and ten weeks, but, owing to the peculiar difficulties with which it has had to struggle, the last examination was only the second which we had judged it prudent or even practicable to hold in public. And even about this step we had not a few misgivings, as it was impossible to foretell what the consequences might be among a people so ignorant, so prejudiced, and ruled so despotsically by an interested and selfish Rabbiniism. Our fears, however, have hitherto been disappointed, and we have heard as yet of nothing but favorable results, though these can only be judged of on resuming the school.

The day, though exceedingly hot, was propitious, and we had a very interesting attendance both of the other members of the mission, the parents of the English pupils, and other of our countrymen and countrywomen, but especially of the parents of the Jewish children; there being two very respectable Spanish Jewesses present, adorned in oriental style, with gorgeous gold and precious stones; three Italian Jewesses, a German Jewess, and a German Roman Catholic. A Spanish Jewish doctor, too, the father of one of our pupils, was present for some time. Such an amount of interest on the part of the parents we view with extreme thankfulness in our arduous sphere of labor. We had also the gratification of having the Rev. E. M. Dodd, of the American Jewish Mission, Salonica, present during most of the time, though I regret to add that his delicate health prevented him from taking a greater share of the business of the day. The number of pupils present was forty-four, of whom ten were English, two Greeks, five German Jews, and the remaining twenty-seven Spanish Jews, with a sprinkling of Italian. You will perceive from this that our numbers have been recruited of late; indeed, for about a month or six weeks previously, up to the very week of the examination, we had been receiving constant accessions; and though many of these comers stayed only a day or two, a considerable number continued regular. Parents also, as before, had visited the school, and listened with attention and gratification to the instruction communicated; and though past experience made us tremble for the fate of the school if these visits should go on, we felt that we could not forbid them, and chose rather to take the risk of denunciations. We were conscious of no Jesuitical concealment of our views, principles, and objects; and the more these were brought before the understanding of the community, the more did we look for prosperity for the gospel.

HUNGARY.

It will delight our readers to learn, that the good work in Pesth, maugre all the efforts of the enemies of the gospel, has not been wholly stopped, as the following will show:

Pesth, 7th October, 1852.—It affords me much pleasure and consolation

to tell you that our weekly meetings for prayer and reading the Bible continue, both on week days and on Sundays. Though we are prevented from spreading knowledge of the Word of God by books, still we do not fail to endeavor to enlighten our brethren according to the flesh by our discourses, and to give testimony, both by word and our way of living, to the power of the gospel which we have adopted; and this we do as much as possible. And I think we are justified in hoping that the seed scattered in different directions will here and there bring forth a harvest in the Spirit. It is a pleasing thought, that the gospel preached here by those faithful ministers sent out to us by the Free Church of Scotland does, notwithstanding the absence of those whose presence was so cheering and strengthening to us, still continue to operate in secret and unseen, by the help of God, and to the praise of his glory and grace.

Since these last three weeks, two very respectable individuals have presented themselves as inquirers, and they have since this time frequently visited me, in order to receive instruction in Christian doctrine. They receive my instruction with great attention, and evidently feel much joy at the gracious promises of the gospel. One is the father of a family, and has for several years sent two of his daughters to our school; both very well behaved girls, one eight years old, and the other between five and six. This man, as he assures me, is in good circumstances, as he carries on a very profitable business. He is a young and active man, perfectly able to support himself and family. These are good signs that his wish to become one of our Church does not proceed from interested views. The bare thought of this he would feel as an affront. For several years back, the desire to satisfy a craving for religious knowledge has been alive in him. This he could not find in the modern Jewish Church to which he belongs. It is his intention to be baptized, with his whole family, but his wife is very far from the kingdom of God. This circumstance is, on one side, a reason for a speedy decision; on the other, her superstitious feelings make me consider it as a cause for delay. All this requires much deliberation. The second inquirer is a single young man. He thinks that you must remember him, since he often visited you and listened to your discourse. These two are now receiving instruction from me, and I hope they will come to a full knowledge of the truth, and will make a public confession of it; and that they will, in their baptism, enter into the covenant of a good conscience with God. But I will not be too precipitate, and cherish too fondly these flattering hopes; for, alas! what melancholy experiences have we not often had!

A third person has been conducted to me by Mr. —, and this is his brother. He came from Lemberg, and is finishing here his medical studies. He wishes to receive instruction from me, and will begin as soon as he has settled himself in a suitable lodging. He is now partly full of Pharisaical pride, and partly an unbelieving Sadducee of the modern school. He is proud of his monotheistic belief in one only God. I showed him that he only believed in the god whom he had imagined for himself, but not in God as manifested to us in the Holy Scriptures. They make for themselves a god who is not a stern repressor of sin. But the God who has said, "Be holy, for I am holy," who hateth evil and doth not leave sin unpunished, even to third and fourth generations, they know not, nor do they wish to know him. I showed him the emptiness of the belief of the modern Jews, and with what hollow phrases they dazzle and seduce the ignorant. This made some impression on him, and he entreated me to continue further my instructions. Now, I will not tire you with further details: only will I add, that I have frequent conversations with Jews, both at my dwelling and elsewhere: almost every day I inspect the school, as far as is requisite. I endeavor, as far as my strength allows me, to promote the good work, and not to let it sink; and to lay a foundation on which, at a future period,

more gifted laborers will be able to raise a more complete structure, which we daily implore the Lord to grant.—*Home and Foreign Record.*

LONDON SOCIETY.

Palestine.

LETTER FROM THE REV. J. NICOLAYSON.

WE have elsewhere given a report of Mr. Nicolayson's journey after he left the country which has been his sphere of labor for so many years. But we find in his letters a short account of the first portion of his journey, from Jerusalem to Beyrouth, which possesses an interest of a different kind, having more directly reference to the state of the Jews in the Holy Land. The information it conveys will no doubt take our readers by surprise, showing as it does, not only that there are bodies of Jews at this moment cultivating the soil of Palestine, but that the ground which some of these hold is their own freehold property, inherited from their fathers, who are stated to have held it before and since the dispersion by the Romans. Mr. Nicolayson made this portion of the journey in company of the Rev. J. C. Reichardt.

Jews cultivating the Lands inherited from their Fathers in Palestine.

While we wished to visit together the several places already occupied, or still to be recommended for occupation, as stations, one principal object in view was to find out some of the villages with agricultural Jews, of which we had so often heard, but never before had the opportunity of visiting any.

Of our passing visits to Nabloos, Tiberias, and Safet, therefore, I will only observe here, that at Tiberias we had an interesting interview with a number of Sephardim Rabbies, at the house of the principal Khakham, who had lately visited us at Jerusalem, and now received us with demonstrations of great delight. But as it was the day of Purim, we could not expect to make any very serious impression on either our friend or his other guests, who had yielded but too implicit obedience to the Talmudic injunction and rabbinic practice in honor of the day.

At Safet we passed the Sunday, (March 7th,) and had divine service at the mission house. Brother Reichardt read the service, and expounded the Gospel for the day, in English. I baptized Tanoos Kerm's infant son, in Arabic, (many native Christians, men and women, were present,) and we both administered the Lord's Supper to our little travelling party, and Mr. Tanoos and his grown-up son.

On the Monday we set out for the village Bakceâh, with a guide on horseback, who was to conduct us there by a longer but more practicable road, which itself proved sufficiently difficult. In the afternoon we arrived, during a heavy shower of rain, and were happy to find shelter in a new-built upper room, belonging to the Druse Sheik of the village.

Several young Jews, distinguishable from the other peasant youths only by their *MIND*. (the way in which they wear their hair,) soon made their appearance. Of these we made inquiries about the number and occupations of the Jews here, and were happy to find them *genuine peasants*. They conducted us to their very rural synagogue. Here we were at once surrounded by Jews of all ages, with whom we could freely converse both in Hebrew and Arabic. Soon the old blind (late) Khazan came tottering on his staff up to me, seized my hand, and asked my name. Knowing what was his intention, I gave him my name "Yohanan," (John,) and added

that we were not Jews, but believed in the words of Moses and the Prophets, and on the Messiah they speak of, as already come. "All right. (טוֹב טוֹב)," said he, and proceeded with his *תפָרָך* (his prayers.) He then asked brother Reichardt's name, and that of his nephew also, and did the same for each of them.

After much conversation with him and them in the synagogue, the young people proposed to conduct us to the cave of R. Shimeon Bar Yohai. We consented, and found near the village, above the copious fountain, a very small but just accessible cavity in the face of the precipitous rock, with a large kharoob tree at its opening on a small terrace before it; thus in entire accordance with the account given in the Zohar, both of his abode and means of living for forty years, while composing (or rather giving utterance to) the principal contents of that famous cabballistic book, so rich in fragments of the ancient genuine Jewish theology.

In the evening the present Khazan and his cousin, whom we had seen at Tiberias, came to our lodgings, and with them several young men. With the former we had first some conversation on their history, present position and occupation; in which we learnt that they have their own possessions here in the land of their fathers, which they never quitted even at the time of Jerusalem's destruction by the Romans. We had then the most favorable opportunity of setting the whole divine plan of man's redemption and salvation before these simple, open-hearted and intelligent Jew-peasants, as pre-indicated and promised in the Old Testament, and more fully revealed and fulfilled in the New. We conversed at first in Hebrew, which they spoke very readily, but at length in Arabic, as more familiar to them. They asked for, and we promised to send them Hebrew Bibles, and also New Testaments.

The information we gathered from them was peculiarly interesting, as showing, not only that they are real agriculturists (or genuine peasants) and actual freehold proprietors of the fields they cultivate, but also that their ancestors have been such before and at the dispersion by the Romans, and continued such in those parts ever since, up to this present time. This their traditional belief is fully confirmed by their speaking no other language (besides the Hebrew) except the Arabic, as spoken in that part of the country, and by their Druse neighbors; as well as by their being still in possession of their ancestral vineyards and fields.

Their number (about forty families) is perhaps too inconsiderable for an actual station there; but it will form a most important appendage to that at Safet, and a highly interesting object of occasional visits from Jerusalem.

Next day we proceeded to Aere, and thence visited the only other Jewish village we could include in our present tour on our way to Carmel. At this village, Shefa Amre, we found the Jews much less interesting, not only because their Khazan was absent and their synagogue under repair, but chiefly because they are not so exclusively *agricultural* Jews, not genuine peasants, being near to, and having also traffic with, both Aere and Khaifa, at which latter place they have of late begun to settle. Khaifa, therefore, where the number of the Jewish population is rapidly increasing, should be the centre of a station for both Aere and Shefa Amre, whence also Bakkaah might be visited.

S u w a l k i .

LETTER FROM MR. T. W. GOLDINGER.

MR. Goldinger has communicated the following particulars respecting the

Baptism of an Israelite.

I have to communicate to you the baptism of an Israelite, who has been under our care since the 15th of December. He is about twenty-two years of age.—*London Jewish Intelligence.*

Missionary Intelligence.

LETTER IN REPLY TO ONE FROM A CLERGYMAN, RAISING OBJECTIONS TO THE A. S. M. C. JEWS, AS A SEPARATE ORGANIZATION.

NEW-YORK, Jan. 31, 1853.

REV. AND DEAR SIR:—Your recent note to our agent, Rev. Mr. B., fell into my hands. Will you allow me the liberty of replying?

I do not wish to seem impertinent. My object is to correct an impression in your mind, which assumes the following shape: "As it is necessary to diminish the number of benevolent organizations of our country, the Society for Evangelizing the Jews ought not to be supported by the contributions of the churches;" and you suggest that "the Tract Society, or the American and Foreign Christian Union, could do the work as well."

I feel the force of what you say, as regards "what could be done," or "ought to be done." The Church could carry on all the benevolent operations of the day, independent of voluntary organizations; but the very fact that she does not, and in her church capacity will not, has induced good men to form these societies.

The same is true of any particular society. It could be so arranged that one organization could do the work of all the rest, by making all the different enterprises so many branches of the great organization.

Why has not this been done? Why has not the Am. Board of Com. For. Missions undertaken the foreign work of the Am. and For. Chris. Union, and the Am. Home Miss. Society done its home work? The answer is plain. They were not chartered to do it, and have no disposition to do it. They have their own specified work, and intend to confine themselves to it. No one pretends to doubt that the Am. and For. Chris. Union is necessary to give the gospel to Catholics. The Church did not do it; existing societies did not do it; and good men, in connection with both the Church and societies, determined that it should be done, and it is done. The same may be said of the Am. Seamen's Friend Society. No one doubts but that the Foreign Missionary Board could have done its foreign work, and the Home Missionary Board its home work; but notwithstanding this, the sailors, as the name of the Society imports, were friendless until the Society was formed.

Again: Why are not the Home Missionary operations conducted by the Tract Society? Their labors are kindred, and they operate in the same field; their means are almost identical.

Now, as a matter of fact, the Church, as such, has not attempted to preach the gospel to the Jews any where, nor made any provision for it. Nor have any of the benevolent organizations attempted the work in this country, nor has any provision been made for it. There are no tracts, books, or even Bibles that are adapted to their peculiar wants published, except by special request of persons interested in them. They do not appreciate publications

adapted to Christian, Catholic or heathen wants. They do not repose confidence in our modern translations of the Hebrew Bible. This is seen by the New-York Bible Society, and they have, consequently, discontinued their promiscuous distribution among them, if I am correctly informed.

We may complain of this, but that will not help the matter. It is a fact, and facts must be treated as such. As to the New Testament, they look upon it as we do upon the Koran or the Mormon Bible. They are in just that moral condition, where they must be convinced out of their own Hebrew Scriptures that their Messiah, as there described, answers in all respects to Jesus of Nazareth, before another step can be taken. I am now speaking of means. The Jews occupy precisely the ground on which they stood when Christ commenced with "Moses and the prophets" to show who he was. But the ministers of Christ do not occupy his ground. They cannot expound the Hebrew Scriptures as did Christ. These facts have lately been acknowledged by our wisest men. The American Board of Com. For. Missions have found it necessary, in the very midst of their operations among the heathen and nominal Christians, to establish a distinct mission to the Jews, and have now eight or nine laborers among them. The (O. S.) Presbyterian Church have felt the same necessity, and have a distinct mission to the Jews. Both of these missionary organizations have attempted to secure men and means adapted to the work. But more: The managers of the Am. Soc. Mel. Con. Jews, many of them, are members of Boards and Committees of other benevolent organizations. One is Treasurer, and another Vice-President of the Am. and For. Chris. Union. Another is Treasurer of the New-York S. S. Union. Some are managers of the Tract Society, or deeply interested in their operations. One of them was the founder of the A. S. S. Union, one of the originators of both the Am. B. C. For. Missions and Home Missionary Society, and for some time President of the Board of Managers of the Am. Bible Society, &c.

Their unanimous verdict is, that, under existing circumstances, a distinct Missionary Board for evangelizing the Jews is necessary. The Jews will never be reached by the gospel without it; and should the work be attempted to be done by any other association, the very same means and men would need to be employed, and at the same expense. Again: The Jews are flocking to this country from all parts of the world. Should immigration continue at its present ratio, in ten years there will be a million of Jews in the United States; forming one of the most important missionary fields in the world, and which no mere Tract or Home Missionary Society, under present arrangements, can cultivate.

Again: This field, at present, is more accessible than Catholics in our midst. The missionary cannot go from house to house and preach Christ openly, to either Catholics or infidels; but our missionaries can do this among the Jews.

These facts are sufficient to show that a distinct organization is called for, for promoting Christianity among the Jews in the United States. Now, to show you that very little would be saved on the score of economy, by transferring this Society's work to some other organization, I will enter a

little into detail upon its operations. The field demands men of peculiar qualifications, such as we now have, Christian Jews, who are educated for this work. We must have tracts and books especially adapted to the moral wants, not of Catholics, or nominal Christians, or infidels, but Jews. We must have Hebrew Bibles for those families that are visited by the missionary, &c. Such laborers, it will be perceived, are not common. They form an entirely different class from the graduates of our theological seminaries, and of course demand higher salaries, for a general thing, than ordinary missionaries.

We will make a general estimate in the pecuniary department of the Society, for the current year.

Its Income, up to the first May, will not be far from - - - \$14,000

Its Expenditures will be as follows:

Nine regular Missionaries, on average salary of \$600,	- - -	\$5,400
Their travelling and other expenses, \$150,	- - -	1,350
Two regular Colporteurs, \$350,	- - -	007
Their expenses, \$100,	- - -	200
Four Students and Colporteurs, \$250,	- - -	1,000
Their expenses, \$50,	- - -	200
The publication of 3,200 copies of the <i>Jewish Chronicle</i> , monthly, of which 2,000 are for paying subscribers annually,	- - -	1,500
Salary of Editor, -	- - -	500
Do. Corresponding Secretary, -	- - -	1,000
Expenses do.	- - -	100
Four Agents, average salary, \$500,	- - -	2,000
Do. expenses, more or less,	- - -	50

Whole amount of Expenditures, - - - \$14,000

This summary will not vary probably \$500 either way from the fact. We ought to have \$14,500 to meet all the liabilities of the Society for the year. Let any individual acquainted with the operations of benevolent societies examine this estimate, and he will tell you that it exhibits true economy. I earnestly hope that the above short and imperfect statement will be satisfactory to yourself, dear Sir, and others that feel the burden of so many benevolent organizations. Let us unite in this good work, so long as Providence points out no other way to accomplish it.

I am most truly yours,

E. R. McGREGOR,
Cor. Sec. A. S. M. C. Jews.

NOTICE.

We are rejoiced to have received a few donations for the purchase of Hebrew Bibles, for distribution among the Jews.

It will be seen at a glance, that if a missionary can leave the Hebrew Scriptures in the families which he visits, it will enable him to do as Christ did—to begin with Moses and the Prophets, and show who the Messiah was to be, and who he is.

Remember, beloved friends, the Jews prize the Bible in the language of Abraham and Moses.

NOTICE.—PALESTINE.

THE "New-England Farmer" will be ready for his mission to Palestine in the course of a few months. In the mean time the friends of the enterprise, and who wish to do something towards the promotion of agriculture among the Jews in Palestine, can send in their gifts to the Editor of the *Jewish Chronicle*. The Jews of England are taking up this matter in earnest, and Mr. J. is anxious to be on the ground, in order to render all the assistance in his power in the commencement of their operations. The amount of money actually needed will be insignificant, but much good can be done among the Jews with money placed in Mr. J.'s hands, who will choose his field of operations after he arrives there.

It appears that a large tract of arable land was offered Meshullam by the Pasha upon most reasonable terms, but he was obliged to decline the offer for want of means to fulfil his part of the contract. Mr. J. can aid him in such a case should it occur again, or can negotiate for the same tract of land himself if necessary.

Mr. J., who is a thorough Bible student, is certain that Meshullam has possession of Jesse's farm, where David was brought up. The proper name of his farm is Eltos, (the cup,) and not Artos. It contains twenty-seven acres of land in a basin entirely surrounded with hills. It is watered from the stream that supplied Solomon's pools, and, according to a late traveller, is a very Paradise in beauty and luxuriance. Meshullam has a lease of this little farm, upon terms that show the disposition of the Pasha, who is anxious to dispose of all the land in the region upon similar terms.

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BANVARD'S GEORAMA.

THOSE who wish to take a journey through the most interesting part of the Holy Land, can do so by spending one evening at Banvard's Georama, in Broadway, near the Metropolitan Hotel, New-York. The dimensions of the painting presented at one view are 30 by 40 feet. The area of country exhibited at any one view, for example, is the Dead Sea, with the region round about for many miles in extent, or the Sea of Galilee. Every spot of land, valley, hill, plain, mountain; all the figures of sheep, goats, horses, men, &c., appear to you as large as life, or as they would appear were you standing on the very ground and looking around you. The associations awakened in the mind of a Bible reader by this painting, are far more strong and vivid than when reading the best description ever written. While gazing on it you feel that you are looking upon the hallowed ground itself.

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REV. G. D. BERNHEIM'S REPORT.

I CONTINUED visiting several towns and villages in this State, where I was gladly received by Christians of all classes and denominations, and where I found a ready access among my brethren the Jews.

In C—— I met a Jew who was very well versed and learned in the Hebrew language, the law, and the Talmudical writings; but his heart was far

from God, and was so steeled against every argument, and so bitterly was he opposed to and a despiser of Christianity, that very little good could be accomplished in conversing with him.

In the villages of Y—— and A——, I met the first two Jews who denied that they were of Jewish origin, and seemed to be ashamed of their ancient birthright. Oh! how mean and silly is such conduct, when Gentiles rejoice at the thought that they are permitted to have a seat in the heavenly kingdom with Abraham, Isaac, Jacob, David, Solomon, and the host of prophets, kings, and other good men; and these poor fools have the right to claim this host of patriarchs, kings, and prophets, yea, even the Saviour and his apostles, as their own relations and kindred, and still are ashamed to own such a long and noble succession of illustrious ancestry.

Here in Charleston I again visited several Jews and their families, and distributed tracts and other good books among them, which I hope may be the means of doing a great amount of good among them.

I was very much rejoiced to hear that, during the prevalence of the yellow fever, the richer portion of Israelites did make a great many sacrifices for the sick and distressed, and gave them every attention; sparing no pains nor expenses to secure the comfort of their poorer brethren who were attacked by that disease. This was laudable and noble in them; and may the God of Jacob reward them for their labors of love and mercy.

A certain Jew asked me one day, "Why do you spend your time and energy amongst us. Have you not many Gentiles, even in this country, who are wicked and need religion?" I answered, "'Tis true, my friend, we have much to do amongst Gentiles; but that is only a part of our duty. 'We must also labor amongst Abraham's children, in order to obey fully the divine command given us, 'Go ye into all the world, and preach the gospel to every creature.' This we must do, and not leave the other undone."

Another told me, when speaking of so many Jews being converted and brought to Christ at the present day, "I would rather see my darling children die before me, yes, be myself the instrument of their death, than see them embrace Christianity—your religion."

Oh! my dear brethren, pray for poor blinded Israel, that they may soon receive their sight, and that the time long promised may speedily arrive, when multitudes shall be born in a day to accept and embrace their true Messiah. Amen.

JOURNAL OF REV. J. N. STEINER.

THE life of a missionary to the Jews is a life of great trials; still it is a great privilege to be one. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ—the righteousness which is of God by faith." Phil. iii. 8, 9.

Visited a family in — st. Mr. — is a pleasant man. I remained there for a long time, and announced the Word with joy. He could not gainsay my words, as I selected them from the Scriptures themselves. One of his objections was, Why did not Christ after his resurrection tell us what is passing away from the earth? He would have continued the conversation much longer, but I had to go. I read to him from the Word of God, and he listened attentively when I read both from the Old and New Testament, as also his wife and daughters. May God in his infinite mercy bless him and change his heart, to look upon the bleeding Jesus, and to be at peace with his God and Sovereign! Our eyes, Lord, are unto thee. Hear this prayer, Lord!

Met with much reproach from Mr. —, a countryman of mine, where

I could preach the word in but a partial way. Among other things he said: " You ought to be ashamed to be a missionary." I replied in the words of the apostle, beloved Paul, also " a missionary and a Jew :" " I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth : to the Jew first, and also to the Greek." Rom. i. 16. I said it in a firm, calm manner, and while I spoke he remained quiet, though all the rest of the time he was excited and restless. The Lord did it. I believe it is well to follow our Saviour in this as well as in all other respects, and reply with words taken from Holy Writ ; in other words, to let God speak, and none will be able to gainsay. Our Saviour did so, as recorded in Matthew xxi. 42. God will add his blessing when we give the honor to his Word, and do not depend upon our own wisdom. If the Word be uppermost in our heart, it will be first upon our lips. It was so, at least, in the case of our Saviour and his apostles, for they also had much of the Word of God from the Old Testament in their preaching. I delight to bring in much of the Word of God in my preaching among the Jews, and to reply with the simple Scripture passage to their cavils. It has a salutary effect wherever I have read the 53d chapter of Isaiah, or replied with Scripture to my Jewish brethren, they being quiet whilst reading or speaking. The Lord does it. " Let the word of Christ dwell in you richly in all wisdom," &c. Col. iii. 16. Before I left I told Mr. —— that he should repent of his sins and believe in Jesus. May God save him !

In calling upon a family in —— street, I was privileged to stay there for a long while, and could preach very earnestly to them. Mr. —— listened quite attentively whilst I read the story of the cross. It seemed to produce its effect, for he frequently sighed. So also Mrs. —— seemed impressed with what I read. Before I left she said, in German, " Give us soon again the honor of visiting us," and Mr. —— accompanied me to the door. O holy Father ! draw them both to the feet of Jesus, our worthy King and Advocate ! How my heart longs to have these men and women soon saved and know Jesus ! It is so sad that they do so misjudge that precious Saviour from whose head and feet the blood flowed so freely for them. O Lord, this is sad !

The Day of Atonement, when the Jews are fasting, and appear in their shrouds in their synagogues—it being a solemn day—I observed as a day of fasting, humiliation, and prayer in my own closet, humbling myself before God, and begging him heartily that my people would come again in remembrance before him, and that he would bring us to the feet of Jesus. The same thing I did last year, and hope to do so next year ; and I trust other brethren have done the same. I believe I read that one of them did so. Oh, let us wrestle with God for the ingathering of our kinsmen, for " He will regard the prayer of the destitute, and not despise their prayer." Psalm cii. 17. And what wilt thou do unto thy great name, O Lord ?

Called upon a family some considerable distance up town. It was on the Feast of Tabernacles. Spent there the whole evening in defending the truths of our holy religion. When I left I was invited to call again.

Another family, Mr. ——, told me that he had read through the whole New Testament I had given him.

Visited Mr. ——. Whilst reading the 53d chapter of Isaiah the Lord gave him an attentive ear ; but when I spoke to him of the prophet Ezekiel he called him a false prophet, and refused to hear any more.

Revisited a very near relative, of whom I spoke in my previous statement, and in whose behalf I begged my Christian brethren to pray for her ; it is my own dear mother. I wrestled one hour with God before I went there, as I often do ; for I assure my brethren in Christ that I always pray earnestly and wrestle hard with God before I go out to call upon the Jews. I have never visited one family yet without doing so. (Jeremiah xxix. 13.) God heard my prayer. I could freely preach to my mother, and she suffered me

to say what I wished, for the Lord caused her to listen meekly to my every word. The redemption of her soul is precious. Please, my Christian friends, pray for her fervently after you have read this.

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